

Young Israel Shomrai Emunah - Shabbos Shorts ד"ר

July 7 - 8, 2023 - 19 Tammuz 5783 - Parashas Pinchas

Light Candles by 8:18, not before 7:04 - Havdalah 9:25

The Shabbos Shorts is sponsored by **Esther & David Hornestay** to commemorate the 15th Yahrzeit of Esther's father, Walter Berman, Yitzchak Zev Ben Yosef Chaim, Z"L, on the 22nd of Tammuz.

The YISE Communications Committee hopes you are enjoying the shorter Shabbos Shorts! Have a comment or suggestion? Please send us your feedback at communications@yise.org

Shabbos Schedule

Minyan locations:

B = Belonofsky Sanctuary, S = Social Hall, LBM = Large Beis Medrash, SBM = Small Beis Medrash

Friday Night:

- Mincha: 6:45 (Plag, S), 7:20 (B), 8:20 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 8:15 (B), 8:15 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:25

Divrei Torah/Shiurim

- | | |
|---------------------------------------|------------------------|
| • 8:45 Main Minyan (B) | Rabbi Postelnek |
| • 9:15 Minyan (S) | Rabbi Hillel Shaps |
| • Hashkamah Minyan Gemara Shiur (SBM) | Rabbi Yitzhak Grossman |
| • Kedushas Levi Chabura - 8:55 (S) | Rabbi Hillel Shaps |
| • Shiur before Mincha - 7:30 (B) | Rabbi Yonatan Gorin |
| • Shiur between Mincha and Maariv (B) | Rabbi Postelnek |

Kiddush Sponsors

- The Hashkamah Minyan Kiddush is sponsored by the **Lew Sosnowik Fan Club** in honor of his 90th birthday!
- The Shul Kiddush is sponsored by the Shul Kiddush Group.
- The Sephardi Kiddush is sponsored by **Haim Ben Rachel** for a Refuah Shleima for Rachel Bat Jamila and Eliyahu Ben Haim.

Mazal Tov

- **Laurie & Stuart Cohen** on the graduation of their son, Justin, from the post-M.D., 5-year, radiation oncology residency program at the University of Maryland School of Medicine.
- **Laurie & Stuart Cohen** on the birth of a grandson, Eliahu Chaim, to Adena & Justin Cohen of Baltimore. Mazal Tov to the four big brothers.
- **Lianne & Theo Heller** on the engagement of their son, Eliezer, to Devorah Ciner, daughter of Mrs. Natalie & Rabbi Yisroel Ciner of Irvine, California.
- **Susan & Rabbi Saul Koss** on the birth of a great-granddaughter, Yocheved, to Aidel Sarah & Rabbi Natan Lindell (R' Simmy and Miriam, ZT"L, Guttman of Milwaukee grandparents) of Louisville, KY. Mazal Tov to siblings Chayah Leah, Bailah Necha, Miriam, and Yitzchak Leib and to **Aunt Esther & Uncle Yosef Lindell**.
- **Judy & Zevi Mehlman** on the recent wedding of Chani Mehlman to Shalom Gefen. Mazal Tov to Chanah & Rabbi Dovid Gefen, grandparents Jack Mehlman and Bernard Alexander, and the entire Mehlman and Gefen families.

Shul Announcements

- **Rabbi Rosenbaum is on vacation through Thursday, July 13.** Individuals with Halachic questions can contact Rabbi Postelnek at 571-340-0227 or rypostelnek@yise.org. Those wanting to contact Rabbi Rosenbaum about pressing matters should contact the Shul office and a staff member will notify Rabbi Rosenbaum.

YISE Youth Announcements

Shabbos Groups this Shabbos, July 8, from 10:00 AM until Shul ends. We are excited to offer all of our regularly scheduled groups throughout the summer!

- **Toddler Group** (under 3 with a parent) - in the Toddler Room in the Lower Lobby
- **Kinder Group** (3 to 5) - upstairs in the room behind the balcony
- **Boys ages 6 - 9 & Girls ages 6 - 9** - in The House.
- **5th and 6th grade girls** - In The House
- **Jr. Congregation** for 4th to 6th grade boys - in The House

Looking forward to seeing your children on Shabbos! For more information, contact Sharon Shimoff at sshimoff@yise.org
Popsicles in the Park - Shabbos afternoons, July 15, July 29, August 5 and August 19. Meet at 4:30 PM at the Kemp Mill Urban Park to hear a Dvar Torah geared towards our youngest members, socialize and enjoy a refreshing popsicle!

Teen Minyan - The Teen Minyan, led by Rabbi Moshe Holzer, **will resume in the fall.**

Boys Shiur - Rabbi Rosenbaum's Shabbos afternoon shiur for 5th and 6th grade boys, **will resume in the fall.**

Shul Announcements (continued)

- **Limud On Our Lawn** - a YISE monthly summer learning project on front lawns and backyards in our community. On the 2nd Shabbos of each month, a different YISE family will host a learning opportunity exploring a Torah luminary. The next program will take place this Shabbos, July 8, at 6:00 PM at the home of Chanokh & Karen Berenson, 11500 Rockbridge Road. Rabbi Postelnik will speak on "Beyond Winning and Losing: the Legacy of Abaye and Rava in Jewish Law and Thought." *If it is raining at 5:30 PM, this event will be postponed for 2 weeks, to July 22. See flyer for details.*
- **The Laws of Lashon Hara in the Modern World** - A new series given by Rabbi Rosenbaum and Rabbi Postelnik. Gain familiarity with the laws and Hashkofos of Lashon Hara through practical examples and cases from daily life! Topics include social media, venting to family, shidduch inquiries and more! Mondays, July 10 - 31, one hour before Mincha in the Belonofsky Sanctuary and on **Zoom A**. *See flyer for details.*
- **Seeing the Hand of Hashem in...Antisemitism?** Rabbi Rosenbaum will speak on Sunday, July 16, 11:00 AM in the Belonofsky Sanctuary, and on **Zoom A**. Presented by the Meaningful Tefilah Project. *See flyer for details.*
- **Eruv Appeal** - The Eruv urgently needs your financial support. You may recall that the Silver Spring Eruv Association did not conduct its annual appeal last year, so it has been 18 months since you were last asked to contribute. Please visit: <https://wp.yise.org/eruv-2023> for more information and to contribute. The recommended contribution is \$54 per family, but greater and lesser amounts are gratefully accepted. Please note that YISE generously hosts SSEA's website, but SSEA is an independent 501(c)(3) organization that does not receive financial support from any Shul or institution. Questions? Please email SilverSpringEruv@gmail.com
- **Mazal Tov on the Birth of Your Son or Daughter!** YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send announcement details to announce@yise.org
- **Shalosh Seudos** - To sponsor, contact Simi Franco at 301-593-4465, ext. 103, or office@yise.org Volunteers are needed to set up and clean up. Contact Ethan Cohen at ecohen@yise.org to be part of the rotation.
- **Online YISE Cholim List** - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org
- **Helping Hands Across Kemp Mill**, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com
- **Shiurim from Rabbi Gedaliah Anemer, ZT"l**, are available at <https://audio.yise.org>

Happy Birthday! Happy Anniversary!

Want to celebrate a Birthday or Anniversary? Please email office@yise.org for details. Thank you for your support.

Thank you to the Shabbos Shiurim Sponsors for this Past Week:

Hashkamah Minyan Gemara Shiur - David Jaray in honor of Rabbi Grossman and all those who attend his Shiur.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.

The Week Ahead		Sunday July 9	Monday July10	Tuesday July 11	Wednesday July 12	Thursday July 13	Friday July 14
Shacharis	Ashkenazi (S, B, B)	6:30, 7:30, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45	6:15, 6:55, 8:45	6:15, 6:45, 8:45	6:15, 6:55, 8:45
	Sephardi (LBM)	8:30	7:30	7:30	7:30	7:30	7:30
Mincha / Maariv	Ashkenazi (B)	8:20	8:20	8:20	8:20	8:20	See Shabbos schedule
	Sephardi (LBM)	8:15	8:15	8:15	8:15	8:15	
Halachic Times: Latest Alos Hashachar 4:15 AM, Earliest Talis and Tefilin: 4:52 AM, Latest Netz: 5:55 AM, Latest Krias Shema: 9:31 AM, Earliest Mincha: 1:51 PM, Earliest Shkia: 8:33 PM, Latest Tzeis Hacoachavim 9:24 PM							

Next Shabbos

July 14 - 15, 2023 - 26 Tammuz 5783

Parashas Matos/Masei/Mevorchim Hachodesh

Light Candles by 8:15, not before 7:02 - Havdalah 9:21

Friday Night:

- Mincha: 6:45 (Plag, S), 7:15 (B), 8:15 (B), 7:15 (Sephardi, LBM)

Shabbos Day:

- Shacharis: 7:00 (B), 8:45 (B), 9:15 (S), 8:00 (Sephardi, LBM)
- Mincha: 2:30 (B), 5:00 (B), 7:55 (B), 8:10 (Sephardi, LBM)
- Shabbos ends/Maariv: 9:21

Next Shabbos Shorts Deadline:

Wednesday, July 12, at 12 Noon

Submit items for the Shabbos Shorts to: announce@yise.org

Office Phone: 301-593-4465 Office Fax: 301-593-2330

Eruv line: 301-593-5561 Email: office@yise.org

Website: www.yise.org

Rabbi Dovid Rosenbaum

Rabbi Yosef Postelnik - Assistant Rabbi

Josh Seidemann - President

Simi Franco - Office Manager

Josh Breitstein - Facility Manager

Young Israel Shomrai Emunah

Weekday and Community Announcements

July 7 - 8, 2023 - 19 Tammuz 5783 - Parashas Pinchas

ד"ר

Upcoming Community Programs & Listings

Bikur Cholim of Greater Washington presents, as part of an ongoing series on topics related to mental health and well-being, "Learning to Sleep Better" with Dr. Mark Rosenblum. Sunday, July 23, at 10:00 AM on Zoom. Register at https://us02web.zoom.us/join/zoom/register/tZwucu-srj4oH9fbcEjtua5Ff8y5pSrRqp_9 For more information, go to www.bikurcholimgw.org

Nine Days Food Drive - Yad Yehuda's Capital Kosher Pantry needs your help to stock up with Pareve and dairy foods in preparation for The Nine Days. All foods should be factory sealed, well within the use-by date, and certified kosher. Drop-off at YISE and other area locations or ship to Capital Kosher Pantry. *See flyer for details.*

Kemp Mill Toastmasters - Wednesday, July 19, 8:00 PM - 9:15 PM. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at ype@kempmilltoastmasters.com for more information. Zoom Meeting ID: 986 546 841, Passcode: 3671

Lisa Landy Memorial Fund - Lisa devoted the better part of the last three decades teaching pre-schoolers in Jewish schools in the Washington, DC area. Lisa was a staunch advocate of the Reggio Emilia teaching approach, which encourages students to direct their own learning and fosters their independent thinking and self-confidence. The Lisa Landy Memorial Fund was established to train teachers in local Jewish schools in the Reggio method. To make a tax-deductible donation or for more information, contact Eli Landy at 301-401-9475 or eli_landy@hotmail.com

Please help our community complete these Siyumim:

- Mishnayos for the 1st Yahrzeit of **Natalie Gabai**, Nechama Naomi Bat Leib, December 21, 9 Tevet - <https://www.lzechernishmas.com/signup.php?id=11044>
- Mishnayos for the 1st Yahrzeit of **Jerry Snyder**, Yehoshua Ben Binyamin, December 21, 9 Tevet - <https://hadranalach.com/2612>
- Tanach for the 1st Yahrzeit of **Marion Baras**, Miriam Bas Menachem, January 1, 20 Tevet - <https://hadranalach.com/2626>

Recurring Community Programs & Listings

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30 AM at the home of Mrs. Aviva Werner, 815 Lambert Drive. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Pirkei Avos: Ethics for Everyday Living - presented by Rabbi Hillel Shaps on Zoom. Wednesdays, 12:15 PM - 1:00 PM. For Zoom info and registration go to <https://linksgw.org/classes>

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:15 AM. Gemara Ribit 10:15 AM - 11:30 AM. Hilchot Lashon Hara 12:45 PM - 1:45 PM.

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"l, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Dirshu - Please join Dirshu, currently learning Horayos. Shiur options at YGW: Monday - Friday, 5:45 AM (R. Reingold) or Monday - Thursday, 9:00 PM - 10:00 PM (R. Cortell/R. Werner), about 2.5 Daf covered each week.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:30 AM to 10:30 AM, on **Zoom B**. For more information, call 301-732-1773 or email director@goldennetwork.org
This Shiur is on hiatus in June and July.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Go to <https://getizun.org> or email us at barbara@getizun.org

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Anyone interested may email Judd Lifschitz at lifschitz@slslaw.com to be added to the invite list. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos 1-1/2 hours before the latest YISE Mincha.

Daily Halacha Program from Rabbi Eliyahu Reingold - Receive one every day in your inbox. Visit dvarhalacha.com and click "Sign Up."

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

Weekday Shiurim

Options for in-person and remote learning are listed below. For the latest list and times, go to:

<https://wp.yise.org/remote-learning-schedule/>

- **Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), Sundays at 9:30 AM, **Zoom A**, *will resume on Sunday, July 16.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim, followed by a 15-minute Halacha Shiur. Sunday through Thursday, 6:30 PM, **Zoom A**, *will resume on Sunday, July 16.*
 - **Rabbi Rosenbaum** - Daily - one chapter of Tehillim followed by a 15-minute Shiur on the Parsha. Monday through Friday, 9:30 AM, **Zoom A**, *will resume on Monday, July 17.*
 - **Rabbi Rosenbaum's** Gemara Shiur for Men, Tuesdays and Fridays, 6:00 AM, **Zoom A**, *will resume on Tuesday, July 18.*
 - **Rabbi Rosenbaum's** Nach Shiur, Wednesdays at 11:00 AM, now learning Sefer Iyov, **Zoom A**, *will resume on Wednesday, July 19.*
 - **Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Shmuel, Wednesdays at 8:00 PM, **Zoom A**, *will resume on Wednesday, July 19.*
 - **GWCK Sunday Kollel Brunch and Learn for Men** - Sunday mornings, 9:30 AM breakfast, 9:45 AM. Shiurim:
 - Illuminating Inquiries in Halacha - Rabbi Yitzchak Mandel
 - Judaism 102: Fundamentals for the Experienced Jew - Rabbi Hillel Shaps
 - Navigating Navi: Sefer Yehoshua - Rabbi Yitzhak Grossman
 - Parsha Perspectives: An Exploration of Engaging Parsha Topics - Rabbi Menachem Winter
 - **Rabbi Tuvia Grauman** - Rabbi Hyatt's Gemara Shiur, Sundays at 10:00 AM, **Zoom C**.
 - **GWCK presents CLAS (Community Learning at Shomrai)** - 8:15 PM - 9:15 PM. For more info., contact Rabbi Hillel Shaps, hshaps@gwckollel.org 347-869-9361.
 - For Men:
 - Mondays: Rabbi Hillel Shaps - On the Same Page Gemara, starting the 3rd Perek of Kiddushin.
 - Wednesdays: Rabbi Yitzhak Grossman - Reading Responsa - **Zoom E**.
 - Thursdays: Rabbi Avraham Sussman - Yesodei Hatorah Gemara Skills Building - **Zoom F**.
 - For Women:
 - Mondays: Mrs. Sara Malka Winter - Parsha Journeys - **Zoom D**, *will resume in the fall.*
 - **SCP (Semichas Chaver Program)** - Tuesdays at 8:45 PM at YISE. Presented by Rabbi Hillel Shaps. New Semester began Tuesday, May 2. Register at <https://thegreaterwashingtoncommunitykollel.com/scp> For more information please contact Rabbi Hillel Shaps: hshaps@gwckollel.org
 - **Rabbi Yehoshua Levy's** Gemara Shiur, Masechet Chulin, Sunday 7:35 AM - 8:22 AM, Monday through Friday, 6:35 AM - 7:22 AM, in the Franco Beit Midrash.
 - **Chavrusa Learning** - Monday nights in the Social Hall, 8:30 PM - 9:30 PM. For more information, contact Rabbi Levy at 240-423-8810.
 - **The Golden Network Presents: Rabbi Barry Greengart's** Shiurim for men & women, Mondays at 8:45 AM, studying Parashas Hashavua, **Zoom B**.
 - **Rabbi Yitzchak Scher's** Shiur for Men and Women, Tuesdays, 1:30 PM, "A Second Look - Stories in the Torah from a Deeper Perspective", in-person in the Small Beis Medrash and on **Zoom G**.
 - **Rabbi Moshe Arzouan's** Advanced Gemara Shiur for Men, learning the 7th Perek of Maseches Bava Metzia. Wednesday evenings, *summer schedule to be determined*, on **Zoom H**.
- Connection Details:** Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:
- Zoom A: ID: 416 963 9000, password 492019
Zoom B: ID: 970 1398 4837, password 613
Zoom C: ID: 833 3477 1595, password RabbiHyatt
Zoom D: ID: 601 853 4021, passcode Winter (phone 667362)
Zoom E: ID: 746 455 2195, password Learn
Zoom F: ID: 803 356 4156, password Learn
Zoom G: ID: 713 7408 5130, password 045079
Zoom H: ID: 849 3898 4989, passcode 161699

Thank you to the Weekday Shiurim Sponsors for this Past Week:

Rabbi Hyatt's Gemara Shiur - David Jaray in memory of Rabbi Hyatt, Z"L, and in honor of Rabbi Grauman and all those who attend his Shiur and in memory of parents, Avraham Ben Tzvi HaLevi & Ada Bas Menachem Aryeh, Z"L, and Rabbi Hillel & Mrs. Myrna Klavan, Z"L.

Want to sponsor a Shabbos or weekday Shiur? Please email office@yise.org for details. Thank you for your support.



YISE Adult Education
Committee Presents

Limud on Our Lawn

A Monthly Outdoor Exploration
of Different Torah Luminaries
Through the Ages at YISE
Members' Homes

Rabbi Yosef Postelnek:
Beyond Winning and Losing:
the Legacy of Abaye and Rava
in Jewish Law and Thought.

July 8 at 6:00 PM

Hosted by:

Chanokh and Karen Berenson
11500 Rockbridge Road



BREAKING **NEW SERIES**

HEY SIRI ... WHAT CAN I SAY?

THE LAWS OF LASHON HARA
in the MODERN WORLD

Zoom
Meeting ID
416 963 9000
Password
492019

Monday in the Belonofsky Sanctuary & Zoom
1 hour before **Mincha**

7:20 PM
July 10
When Information Goes Public:
News Reports, Consumer Reviews
& Social Media
Rabbi Postelnek

7:20 PM
July 17
The Ethics of Therapy, Venting
to Family & Breaches of
Confidentiality
Rabbi Postelnek

7:15 PM
July 24
Resolution & Remuneration: Is
there Teshuva for Lashon Hara?
Rabbi Postelnek

7:05 PM
July 31
Shidduch and Professional
Inquiries
Rabbi Rosenbaum

★★★★☆
★★★★★

Young Israel Shomrai Emunah
1132 ARCOLA AVE, SILVER SPRING, MD 20902

Seeing the Hand of Hashem... In Nature In History In Our Own Lives

A lecture series presented by the Meaningful Tefilah Project
at Young Israel Shomrai Emenah.
Co-sponsored by Kemp Mill Synagogue



Sunday, July 16 at 11 a.m.

**"Seeing the Hand of Hashem
in...Antisemitism?"**

**Visiting the topic through
the lens of the Torah**

Belonofsky Sanctuary, Young Israel

Rabbi Dovid Rosenbaum, Young Israel Shomrai Emenah.
Live presentation followed by refreshments in the social hall.

**All lectures on Seeing the Hand of Hashem
in Nature and History are now available at
wp.yise.org/hand-of-hashem**

**This presentation will also be
available shortly after the event.**



To support this year-long series as a sponsor, send your check (\$36, \$72, \$180) made out to YISE
(memo: Meaningful Tefilah) to: YISE, 1132 Arcola Ave., Silver Spring, MD 20902



NINE DAYS FOOD DRIVE

PLEASE DONATE

- Solid white canned tuna
- Canned salmon
- Sardines
- Don Pepino Pizza Sauce
- Canned mushrooms
- Canned sliced olives
- Jarred Marinara Sauce
- Boxed Taco Shells
- Falafel Mix
- Shelf Stable Tehina
- Salsa

DROP-OFF LOCATIONS

- Shalom Kosher
 - Moti's Market
 - Southeast Hebrew Congregation
 - Woodside Synagogue
 - Kemp Mill Synagogue (outdoor bin)
 - Young Israel Shomrai Emenah (outdoor bin)
 - Capital Kosher Pantry
1. Place in our parking lot collection bin*
OR
2. Ship to: Capital Kosher Pantry
*NOTE UPDATED ADDRESS:
9601 Colesville Road, Silver Spring, MD 20901

ACCEPTABLE KOSHER SYMBOLS



Food donations should be shelf-stable, in factory-sealed containers, and within the use-by date



Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Volume 29, Issue 36

Shabbat Parashat Pinchas

5783 - B"H

Covenant & Conversation: R. Jonathan Sacks, z"l

Elijah and the Still, Small Voice - Then the word of the Lord came to him: 'Why are you here, Elijah?' He replied, I am moved by the zeal for the Lord, God of Hosts...' The Lord said to him, 'Go out and stand on the mountain in the presence of the Lord, for the Lord is about to pass by.' Then a great and powerful wind tore the mountains apart and shattered the rocks before the Lord. But the Lord was not in the wind. After the wind was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire. But the Lord was not in the fire. And after the fire – a still, small voice.

In 1165, an agonising question confronted Moroccan Jewry. A fanatical Muslim sect, the Almohads, had seized power in Morocco and was embarking on a policy of forced conversion to Islam. The Jewish community was faced with a choice: to affirm Islamic faith or die. Some chose martyrdom. Others chose exile. But some acceded to terror and embraced another faith. Inwardly, though, many of the 'converted' continued practising Judaism in secret. They were the anusim, conversos, Crypto-Jews, or as the Spanish were later to call them, the marranos.

To other Jews, they posed a formidable moral problem. How were they to be viewed? Outwardly, they had betrayed their community and their religious heritage. Besides, their example was demoralising. It weakened the resolve of Jews who were determined to resist, come what may. Yet many of the Crypto-Jews still wished to remain Jewish, secretly fulfilling the commandments and, when they could, attending the synagogue and praying.

One of the converted addressed this question to a Rabbi. He had, he said, converted under coercion, but he remained at heart a faithful Jew. Could he obtain merit by observing in private as many of the Torah's precepts as possible? Was there, in other words, hope left for him as a Jew? The Rabbi's reply was emphatic. A Jew who had embraced Islam had forfeited membership in the Jewish community. He was no longer part of the house of Israel. For such a person to fulfil the commandments was meaningless. Worse, it was a sin. The choice was stark and absolute: to be or not to be a Jew. If you choose to be a Jew, you should be prepared to suffer death rather than compromise. If you choose not to be a Jew, then you must not seek to re-enter the house you deserted.

We can respect the firmness of the Rabbi's stance. He set out, without equivocation, the moral choice. There are times when heroism is, for faith, a categorical imperative. Nothing less will do. His reply, though harsh, is not without courage. But another Rabbi disagreed.

The name of the first Rabbi is lost to us, but that of the second is not. He was Moses Maimonides, the greatest Rabbi of the Middle Ages. Maimonides was no stranger to religious persecution. Born in Cordova in 1135, he had been forced to leave, along with his family, some thirteen years later when the city fell to the Almohads. Twelve years were spent in wandering. In 1160, a temporary liberalisation of Almohad rule allowed the family to settle in Morocco. Within five years he was forced to move

again, settling first in the land of Israel and ultimately in Egypt.

Maimonides was so incensed by the Rabbi's reply to the forced convert that he wrote a response of his own. In it, he frankly disassociates himself from the earlier ruling and castigates its author whom he describes as a 'self-styled sage who has never experienced what so many Jewish communities had to endure in the way of persecution'.

Maimonides' reply, the Iggeret ha-Shemad ('Epistle on Forced Conversion'), is a substantial treatise in its own right. What is striking, given the vehemence with which it begins, is that its conclusions are hardly less demanding than those of the earlier response. If you are faced with religious persecution, says Maimonides, you must leave and settle elsewhere. 'If he is compelled to violate even one precept it is forbidden to stay there. He must leave everything he has and travel day and night until he finds a spot where he can practise his religion.' This is preferable to martyrdom.

Nonetheless, one who chooses to go to their death rather than renounce their faith 'has done what is good and proper' for they have given their life for the sanctity of God. What is unacceptable is to stay and excuse oneself on the grounds that if one sins, one does so only under pressure. To do this is to profane God's name, 'not exactly willingly, but almost so'.

These are Maimonides' conclusions. But surrounding them and constituting the main thrust of his argument is a sustained defence of those who have done precisely what Maimonides has ruled they should not do. The letter gives Crypto-Jews hope. They have done wrong. But it is a forgivable wrong. They acted under coercion and the fear of death. They remain Jews. The acts they do as Jews still win favour in the eyes of God. Indeed doubly so, for when they fulfil a commandment it cannot be to win favour of the eyes of others. They know that when they act as Jews they risk discovery and death. Their secret adherence has a heroism of its own.

What was wrong in the first Rabbi's ruling was his insistence that a Jew who yields to terror has forsaken their faith and is to be excluded from the community. Maimonides insists that it is not so. 'It is not right to alienate, scorn and hate people who desecrate the Sabbath. It is our duty to befriend them and encourage them to fulfil the commandments.' In a daring stroke of interpretation, he quotes the verse, 'Do not despise a thief if he steals to satisfy his hunger when he is starving.' The Crypto-Jews who come to the synagogue are hungry for Jewish prayer. They 'steal' moments of belonging. They should not be despised but welcomed.

This epistle is a masterly example of that most difficult of moral challenges: to combine prescription and compassion. Maimonides leaves us in no doubt as to what he believes Jews should do. But at the same time he is uncompromising in his defence of those who fail to do it. He does not endorse what they have done. But he defends who they are. He asks us to understand their situation. He gives them grounds for self-respect. He holds the doors of the community open.

The argument reaches a climax as Maimonides quotes a remarkable sequence of midrashic passages whose theme is that prophets must not condemn their people, but rather defend them before God. When Moses, charged with leading the people out of

In loving memory of Dr. Allen Gaisin, z"l,
on the occasion of his fourth yearzeit
(18 Tamuz)

Egypt, replied, 'But they will not believe me' ostensibly he was justified. The subsequent biblical narrative suggests that Moses' doubts were well founded. The Israelites were a difficult people to lead. But the Midrash says that God replied to Moses, 'They are believers and the children of believers, but you [Moses] will ultimately not believe.'

Maimonides cites a series of similar passages and then says: If this is the punishment meted out to the pillars of the universe, the greatest of the prophets, because they briefly criticised the people – even though they were guilty of the sins of which they were accused – can we envisage the punishment awaiting those who criticise the conversos, who under threat of death and without abandoning their faith, confessed to another religion in which they did not believe?

In the course of his analysis, Maimonides turns to the Prophet Elijah and the text that usually forms this week's haftarah. Under the reign of Ahab and Jezebel, Baal worship had become the official cult. God's prophets were being killed. Those who survived were in hiding. Elijah responded by issuing a public challenge at Mount Carmel. Facing four hundred of Baal's representatives, he was determined to settle the question of religious truth once and for all.

He told the assembled people to choose one way or another: for God or for Baal. They must no longer 'halt between two opinions.' Truth was about to be decided by a test. If it lay with Baal, fire would consume the offering prepared by its priests. If it lay with God, fire would descend to Elijah's offering.

Elijah won the confrontation. The people cried out, 'The Lord, He is God.' The priests of Baal were routed. But the story does not end there. Jezebel issues a warrant for his death. Elijah escapes to Mount Horeb. There he receives a strange vision, as seen at the beginning of this week's essay. He is led to understand that God speaks only in the 'still, small voice'.

The episode is enigmatic. It is made all the more so by a strange feature of the text. Immediately before the vision, God asks, 'What are you doing here, Elijah?' and Elijah replies, 'I am moved by zeal for the Lord, the God of Hosts...'. Immediately after the vision, God asks the same question, and Elijah gives the same answer. The Midrash turns the text into a dialogue: Elijah: The Israelites have broken God's covenant. God: Is it then your covenant? Elijah: They have torn down Your altars. God: But were they your altars? Elijah: They have put Your prophets to the sword. God: But you are alive. Elijah: I alone am left. God: Instead of hurling accusations against Israel, should you not have pleaded their cause?

The meaning of the Midrash is clear. The zealot takes the part of God. But God expects His prophets to be defenders, not accusers. The repeated question and answer is now to be understood in its tragic depth. Elijah declares himself to be zealous for God. He is shown that God is not disclosed in dramatic confrontation: not in the whirlwind or the earthquake

By Dr. Israel and Rebecca Rivkin (Jerusalem)
in memory of

Rebecca's brother, Rabbi Reuven Bulka, a"h
(Harav Reuven Pinchas ben HaRav Chaim Yaakov)
whose yearzeit was this past Thursday, 17 Tamuz

In memory of Blanche Greenberg, a"h
(21 Tammuz)

—
In memory of Scott Leitner, a"h

or the fire. God now asks him again, 'What are you doing here, Elijah?' Elijah repeats that he is zealous for God. He has not understood that religious leadership calls for another kind of virtue, the way of the still, small voice. God now indicates that someone else must lead. Elijah must hand his mantle on to Elisha.

In turbulent times, there is an almost overwhelming temptation for religious leaders to be confrontational. Not only must truth be proclaimed but falsehood must be denounced. Choices must be set out as stark divisions. Not to condemn is to condone. The Rabbi who condemned the conversos had faith in his heart, logic on his side and Elijah as his precedent.

But the Midrash and Maimonides set before us another model. A prophet hears not one imperative but two: guidance and compassion, a love of truth and an abiding solidarity with those for whom that truth has become eclipsed. To preserve tradition and at the same time defend those others condemn is the difficult, necessary task of religious leadership in an unreligious age.

Dvar Torah: Chief Rabbi Ephraim Mirvis

The most important lesson every leader should hear. This is what I believe Moshe taught us just before he passed away. In Parshat Pinchas, Hashem gives Moshe the sad news that he will die before entering into the Holy Land. Immediately Moshe's response was, "Please God appoint my successor in my lifetime."

And what was the reason why this was so important? "Velo tiyeh adat Hashem katzon asher ein lahem roeh." – "In order that the people of the Lord should not be like sheep without a shepherd."

Now, many of our mefarshim want to know why there are so many words. We know of course that the Torah always uses the briefest possible way to present an idea. Surely the Torah here should have said that the nation should not be 'katzon bli roeh' – like sheep without a shepherd? Why is it 'katzon asher ein lahem roeh' – sheep who 'don't have any shepherd for them'? So the Ktav Sofer explains beautifully. He says this is a long-winded approach in order to include the word 'lahem' – for them. What Moshe was saying to Hashem about his successor was that the nation needed to have somebody who was there for them, not someone who's there for the sake of their own ego, power or control. Rather, the mark of a true leader is somebody who is there in the interests of those who they are serving.

Now that's such an important lesson for all of us. We should be parents for the sake of our children, teachers for the sake of those who are in the classroom, heads of communities for the sake of the members of the communities, and of course heads of nations for the sake of the interests of every single citizen.

The all important message conveyed to us by Moshe is: you can only be a good shepherd if you're there for every single member of your flock.

R. Nachum Amsel: Encyclopedia of Jewish Values

Rosh Chodesh- New Moon – The Most Misunderstood and Undercelebrated Jewish Holiday:

In this week's Torah Portion of Pinchas, the Torah lists the details of all the sacrifices of the Jewish holidays. But it begins the list with Rosh Chodesh, the Jewish New Moon, although nothing significant occurred on this day. And yet, earlier in the book, the Torah does indeed call Rosh Chodesh a holiday and it seems to equate it with all other Jewish holidays. Why is this so? What is so special about Rosh Chodesh? Why should it be celebrated at all, and how should Jews celebrate it today?

Unfortunately, most Jews, even traditional Jews, do not celebrate this holiday properly, or even celebrate it at all. At most, observant Jews are aware that there

are additional prayers recited on Rosh Chodesh-the Jewish New Moon, and that is the extent of their cognizance of this special day. Since daily activities and work are permitted (unlike Shabbat or the festivals), almost no Jews celebrate this day at all with special rituals. As we will see through an examination of the sources, this non-celebration is counter to the wishes of the Rabbis. Why is this the reality for almost all Jews? Daily activities are also permitted on Purim and Chanukah holidays and yet, millions of Jews celebrate these holidays each year. What are the underlying ideas of Rosh Chodesh that it should be celebrated? How should this day ideally be celebrated by Jews today and why? And why have Jews "chosen" to ignore this holiday?

Importance of the Day off Rosh Chodesh-The New Month

- If a survey were to be taken of Jews to list all the Jewish holidays, nearly all Jews would not even consider Rosh Chodesh a holiday at all. And yet the Torah disagrees. Based on the verse quoted above, the Talmud reiterates that Rosh Chodesh is a full Jewish holiday. On this Talmudic passage Rabbi Azulai (1724-1806) explains that in the future, Rosh Chodesh is destined to become a "full" holiday (equated with Passover and the other Torah holidays), and this holiday was diminished after the sin of the Golden Calf (to be discussed below). Nevertheless, he continues, Jews should treat each first day of the month as a significant holiday even today, because all the other Jewish holidays are/were determined by the ceremony of what occurred on each Rosh Chodesh in Temple times. What ceremony is this Rabbi referring to?

The very first commandment given to the Jewish people as a people, while still in Egypt, was to set up a calendar. One Midrash says that God showed the people the moon, and told them that from now on, you, the people, would decide the beginning of each new month, as well as all the Jewish holidays. Another Midrash explains further and says that until now, this action was in God's purview, but He has now ceded some of His power to the Jewish people to set up the Jewish calendar, leap years, as well as Jewish holidays. How was this accomplished in practice?

During Temple times, the people, through their Rabbis, declared the New Month. Before the calendar had to be fixed, due to the destruction of the Temple and lack of a Sanhedrin-High Jewish Court, part of Jewish law dictated that each month, witnesses were required to come to the Temple and testify that they saw a sliver of the moon, so that the Rabbis publicly declare that this day is the first day of the Jewish month (perhaps if this ceremony still existed today, more Jewish people would celebrate Rosh Chodesh).

But was this ceremony necessary at all? Why couldn't the New Moon simply be celebrated every 30 days, like today's calendars? Astronomically, each lunar month is approximately 29 ½ days (actually 29.531 days). Thus, the moon could sometimes be seen on the 30th day, and sometimes on day 31. Thus, witnesses had to come (or not come) on day 30 and testify to having seen the moon. If they came, then the New Moon is declared, and the previous month is 29 days. If not, then the next day would be Rosh Chodesh (even if witnesses did not come since it has to be so according to the rules of astronomy). Therefore, the concept behind Rosh Chodesh, the very first commandment, is that the Jewish people, and not God, through this ceremony, declare when Rosh Chodesh would take place, and all the Jewish holidays, which occur on a certain day of the Jewish month, are set up by the people, and not God. By God giving this "power" to the people, Jews are reminded each month they, not God, determine their lives and fortune as Jews (in part), unlike Shabbat, which occurs every seventh day, whether the Rabbis declare it or not.

Likutei Divrei Torah

The idea that Rosh Chodesh is a full holiday, equated with other Jewish holidays, is brought down in Jewish law. Just as it is forbidden to recite certain sad prayers over the dead on the day of Shabbat and other holidays, it is also forbidden to do so on Rosh Chodesh. It is also brought down in Jewish law that on every Rosh Hashanah-Jewish New Year, each person is judged by God on how much food and income he or she will have that year. However, the money and food spent for Shabbat and Jewish holidays are not included in that sum. Similarly, rules Tur, the money and food spent on Rosh Chodesh is not included in that yearly sum. The mystical idea that Jews receive a "second soul" on Shabbat is well-known. But the Gaon of Vilna adds that on any day that the Musaf prayer is recited, a Jew similarly receives a "second soul". This would include Rosh Chodesh, equating it with Shabbat and most Jewish holidays.

The Day of Shabbat is Connected and Equated to Rosh Chodesh

- In two places in Scripture, Rosh Chodesh is equated to Shabbat, in both holiness and importance. A special gate in the Temple would be opened only on Sabbath and Rosh Chodesh. It says that it is appropriate to visit the prophet on each Shabbat and each Rosh Chodesh. Rabbi Mordechai Yafe (1530-1612) states that the day of Shabbat and the day of Rosh Chodesh are equated. Shelah writes that just as there is no punishment of Gehinom-Hell on Shabbat, there is no such punishment on Rosh Chodesh. Thus, the prayer "Tzidkatcha Tzedek," usually recited in the Shabbat afternoon prayer, which refers to punishment, is omitted when Rosh Chodesh falls out on Shabbat. The prophet Isaiah equates these two days, by saying that in Messianic times, both Jews and non-Jews will come to the Temple to celebrate Shabbat and also come to celebrate Rosh Chodesh. This not only implies equivalency (in terms of importance), but also that Rosh Chodesh will become a "major holiday" after the arrival of Messiah.

If all this is true, then why is Rosh Chodesh thought of as a "minor" holiday, today, if at all? Why is it not given the sanctity and importance of the Shabbat that it deserves? As we will see below, most learned Jewish men are or should be "embarrassed" by what Rosh Chodesh has become today, as compared to what it should have been. Space does not provide to analyze an alternative answer, based on the Midrash that the moon was commanded by God to diminish itself, or even the specific customs how Rosh Chodesh is observed today. Just as the moon became symbolically "diminished," perhaps Rosh Chodesh itself also became symbolically diminished over time, even though all the books of Halacha-Jewish law demand a more rigorous observance of this day, such as special meals, special clothing, etc. Although Jewish law requires Jews to celebrate Rosh Chodesh with an extra meal, wearing "Yom Tov" clothing and other customs, few Jews do so, although these customs are brought by every mainstream Jewish decisor. Why not? One may say that, like some other Halachot-Jewish laws, these customs fell into disuse, even though they are "on the books" Or, perhaps, the men who recalled Rosh Chodesh in each generation, were cognizant that each month this holiday was diminished, that should have been a "Shabbat" every month, and its reason. They remember the sin of the Golden Calf (which is felt and present in every generation), that they were significant a part of, and, perhaps, they are loath to fully celebrate this day that deserves a greater recognition and celebration. [Excerpt]

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Our *Parashah* begins with *Hashem* announcing Pinchas' reward for his act of self-sacrifice, risking his life for the Jewish People at the end of last week's *Parashah*. The Torah says (25:12-13), "Therefore, say, 'Behold! I give him My covenant of peace. And it shall be for him and for his offspring after him a covenant of eternal priesthood, because he took vengeance for his *Elokim*, and he atoned for *Bnei Yisrael*.'" Until now, Pinchas was not a *Kohen*. (Despite being a grandson of Aharon, Pinchas was not a *Kohen* because he was born before Aharon was made a *Kohen*.) Now Pinchas, too, became a *Kohen*.

R' Chaim Zaichyckz"l (1906-1989; *Rosh Yeshiva* of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) writes: Once a person fulfills the mission for which he was put in this world, he has no reason to live any longer. Without a doubt, Pinchas' heroic act was the pinnacle of his existence and, presumably, the reason for which he was born. Therefore, he should have died now. However, when a person shows unusual dedication to serving *Hashem*, *Hashem* will give him a new mission when he completes his original one. That is what happened here; Pinchas was given a new mission, "a covenant of eternal priesthood."

We read in *Melachim I* (19:4) that Eliyahu Ha'Navi asked *Hashem* to take his life. R' Meir Leibush Weiser z"l (1809-1879; known as "*Malbim*") explains that Eliyahu felt he had perfected himself as much as he was expected to; therefore, he had no further reason to live. Instead, however, R' Zaichyck writes, *Hashem* gave Eliyahu a new mission--to live forever and attend every future *Brit Milah*. (Notably, there is a *Midrash* saying that Pinchas and Eliyahu are the same person.)

- Continued in box on page 2 -

Shabbat

"Command *Bnei Yisrael* and say to them, 'My offering, My food for My fires, My satisfying aroma, you shall be scrupulous to offer to Me in its appointed time.'" (*Bemidbar* 28:2)

Rashi z"l comments: Every day is the "appointed time." [Until here from *Rashi*]

Our Sages teach that the *Korban Tamid* / continual offering, the subject of our verse, is brought every day--even on *Shabbat*. In contrast, building the *Mishkan* / Tabernacle or the *Bet Hamikdash* / Temple may not be done on *Shabbat*.

Why not? R' David Kahn *shlita* (*Toldos Aharon Rebbe* in Yerushalayim) explains based on the writings of R' Moshe Alsheich z"l (1508-1593; Tzefat, *Eretz Yisrael*): We read (*Shmot* 25:8), "They shall make a Sanctuary for Me, and I shall dwell among them." The verse does not say that *Hashem* will dwell in the Sanctuary--the *Mishkan* or the *Bet Hamikdash*. Rather, it says, "I shall dwell among them." Thus we read (*Yirmiyah* 7:4), "The sanctuary of *Hashem* are they."

We read additionally (*Tehilim* 90:17), "May the pleasantness of *Hashem*, our *Elokim*, be upon us; our handiwork, establish for us; our handiwork, establish it." This verse (which Moshe Rabbeinu said at the dedication of the *Mishkan*) teaches that the *Shechinah* first rests on us, and only then on our handiwork--the Tabernacle.

What is the means by which we cause the *Shechinah* to rest upon us? *Shabbat*! This is learned from the same verse from which we learn the prohibition of building the *Mishkan* on *Shabbat* (*Shmot* 31:13): "However, you must observe My Sabbaths, for it is a sign between Me and you for your generations, to know that I am *Hashem*, Who makes you holy." (In context, the opening word, "However," means: Although I commanded you to build a *Mishkan*, nevertheless you shall not do so on *Shabbat*.) *Shabbat* is the sign of the covenant between *Hashem* and us; the sign that He makes us holy. The Torah is telling us why we should not build the *Mishkan* on *Shabbat*: It is *Shabbat* that makes us holy, and only with that holiness can we sanctify the *Mishkan* or the *Bet Hamikdash*. (*Leich ve'hodi'am*: Introduction)

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"Hashem said to Moshe, 'Take to yourself Yehoshua son of Nun, a man in whom there is spirit, and lean your hand upon him. You shall stand him before Elazar the *Kohen* and before the entire assembly, and command him before their eyes. You shall place some of your majesty upon him, so that the entire assembly of Yisrael will pay heed . . .' Moshe did as Hashem had commanded him. He took Yehoshua and stood him before Elazar the *Kohen* and before the entire assembly. He leaned his hands upon him and commanded him, as Hashem had spoken through Moshe." (27:18-20, 22-23)

Hashem commanded Moshe to place one hand on Yehoshua (to ordain him as his successor), but Moshe used two hands. Also, Hashem commanded Moshe to first ordain Yehoshua and then present him to the Nation, but Moshe reversed the order. Why did Moshe make these changes? Indeed, how could Moshe Rabbeinu deviate from Hashem's instructions?

R' Moshe Cheifetz z"l (Italy; 1664-1711) explains: Hashem's instructions were intended to increase Moshe's honor in the eyes of the Nation and to reassure Moshe that Yehoshua was not independently worthy; rather, his greatness was a derivative of Moshe's. Moshe, in his humility, wanted to convey exactly the opposite message: that Yehoshua was independently great.

We read about Yehoshua that he never left the study hall (*Shmot* 33:11). As such, he was a brilliant scholar, but he lacked "street smarts" (see *Shmot* 32:17-18). Therefore, Hashem told Moshe, in effect: "Yehoshua is a man in whom there is a spirit of wisdom. Add to that by placing one of your hands on him, and then send him out to the Nation. Blessed with ordination from you, he will quickly pick up what he needs to know in order to be an effective leader." If the Nation saw Yehoshua before Moshe placed his hand on him (*i.e.*, passed his leadership abilities on to him), the Nation might then look down on Yehoshua. Also, however, Hashem said this to make Moshe feel good by reaffirming that Yehoshua's greatness was a derivative of Moshe's.

R' Cheifetz continues: Moshe, in his humility, did not think that Yehoshua needed Moshe's blessing in order to qualify as the leader. He did not want to place his hand on Yehoshua's head before introducing him to the Nation, so that no one would think that Yehoshua's greatness was merely derivative. Therefore, Moshe introduced Yehoshua to the nation immediately. Afterward, he placed his hand on Yehoshua's head because, after all, Hashem had commanded him to. But, in order to demonstrate that he felt no jealousy toward Yehoshua, he ordained him with both hands instead of with only one.

(*Melechet Machshevet*)

"But the sons of Korach did not die." (26:11)

R' Henoch Leibowitz z"l (1918-2008; Rosh Yeshiva of Yeshiva Chofetz Chaim Rabbinical Seminary of America in New York) writes: Our Sages ask how a person as intelligent as Korach could do something so foolish as to mutiny against Moshe. They answer, "He saw great lineage descending from himself." Korach reasoned that since his descendants would include the Prophet Shmuel, he obviously would not perish and, presumably, would succeed. What he failed to take into account was that his sons, who seemed to be so closely aligned with him, would repent and survive him.

What inspired the sons of Korach to repent? The *Midrash Yalkut Shimoni* relates: By going to the tent of Datan and Aviram, Moshe saved four Tzaddikim from *Gehinnom*: the three sons of Korach and the co-conspirator On ben Pelet. In what merit were Korach's sons saved? When they were sitting with their father and they saw Moshe approaching, they were embarrassed to look at him. They said, "If we stand for Moshe, we are degrading our father, contrary to the *Mitzvah* of honoring one's parents. But, if we don't stand for Moshe, we are transgressing the command to stand for an elder! It is better if we stand for Moshe Rabbeinu." At that moment, they had thoughts of repentance. [Until here from *Yalkut Shimoni*]

R' Leibowitz explains: This *Midrash* is teaching us the powerful impact that actions have on a person. Korach's sons were aligned with their father in believing that Moshe had selfishly appointed his brother, Aharon, as *Kohen Gadol* without a command by Hashem to do so. Nevertheless, the act of standing for Moshe, of showing him a small amount of honor because he was an elder, was a catalyst to cause them to rethink their position.

From here we learn, continues R' Leibowitz, that a person who wants to acquire any good *Middah* / character trait should perform actions that reflect that trait even if, at first, they will not be genuine reflections of his feelings or his current state of mind. [For example, rather than saying, "I will study Torah after I learn to appreciate it," a person should just start studying. Rather than saying, "I will be nice to people after I learn to appreciate them," a person should just start being nice to people.]

(*Chiddushei Ha'lev*)

- Continued from front page -

R' Zaichyk continues: The *Chassidic Rebbe*, R' Yisrael of Kozhnitz z"l (1737-1814) was a very sickly person. When asked how he nevertheless lived to an old age, he replied: "Life ends when a person finishes his mission in this world. As for me, whenever I felt I had completed my mission, I immediately accepted new tasks and new goals on myself. Therefore, I could not be taken from this world." (*Ohr Chadash*)



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Presented by Rabbi Zacharia Schwartz, Kollel Adjunct

Our *Parsha* begins with *Hashem* praising Pinchas for his heroic act of zealotry. Many Jews had been involved in a mass wave of immorality and idol worship, culminating in the would-be relationship between Zimri, a leader of the tribe of Shimon, and Cuzbi, a Midianite princess. Ultimately, Pinchas put a stop to these sinful acts at great risk to his own life. The commentaries explain the many aspects of *Hashem's* praise of Pinchas. In the verse, *Hashem's* describes Pinchas's achieving forgiveness and atonement for the Jewish people as "*he removed My anger from upon the Jewish people.*" The *Ohr Hachaim* explains that this wording is meant to convey that Pinchas took away *Hashem's* anger after it had already become manifest. It's one thing to stop the anger from forming, but it takes much greater effort to make the anger recede once it has already started to take effect. Therefore, it is a special praise of Pinchas that he was able to accomplish what he did.

We can learn an important lesson when it comes to our own anger. It is always better to keep our anger at bay, because once it's been brought to the fore, it is often very difficult to reel it back in. Further, we may be prone to take actions or say things in a state of anger that are difficult or impossible to undo. Instead, let us put our efforts into distancing ourselves from anger and all other negative character traits, so that we may reap the benefits of self-control, and not have to deal with the consequences later.

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TABLE TALK

Point to Ponder

May Hashem, G-d of spirits of all flesh, appoint a man over the Assembly. (27, 16)

When Moshe heard that Hashem ruled that Tzelofchad's daughters should inherit him, Moshe said, "It is time that I should ask for my needs, that my sons should inherit my position of leadership." Hashem told him, "That is not what I intended; Yehoshua should inherit the position as a reward. (Rashi)

One should prepare himself to study Torah because it does not come as an inheritance. Where is the source? When Moshe saw his sons did not learn enough Torah and weren't qualified to inherit his position... (Avos D'Rav Nosson 17)

According to the Avos D'Rav Nosson that implies that Moshe knew that his sons were not worthy of the position, why did he ask that they should inherit it?

Parsha Riddle

What was the name of Levi's wife?

Please see next week's issue for the answer.

Last week's riddle:

What other Parsha name is attributed to a section of Parshas Chukas?

Answer: Parsha Parah

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parshas Pinchas* (27:1-7), the daughters of Zelophehad petitioned Moshe to inherit their father who had died without sons; Moshe brought their claim before Hashem, who endorsed their position:

The daughters of Zelophehad speak properly. You shall surely give them a possession of inheritance among the brothers of their father, and you shall cause the inheritance of their father to pass over to them.

Our Sages have an unequivocally positive view of the daughters of Zelophehad. The Talmud states: **The daughters of Zelophehad are wise, they are interpreters of verses, and they are righteous** (*Bava Basra* 119b).

It proceeds to explain that they demonstrated their wisdom by presenting Moshe with a cogent legal argument for their claim to inherit their father (see the Talmudic passage for the details of this argument), and their ability to interpret verses by their understanding of the laws of inheritance evident in their statement to Moshe that their father "had no sons," i.e., "if our father **had had a son, we would not have spoken.**"

The daughters of Zelophehad are thus among the earliest exemplars of women learned in Torah. Although women are not commanded to study Torah (*Kiddushin* 29b), and the *halachah* follows the opinion in the Mishnah that strongly opposes a father teaching his daughter Torah (*Sotah* 3:4, *Shulchan Aruch* YD 246:6), there is no prohibition for a woman to study Torah, as is evident from the fact that there are a number of recorded cases of women who excelled in their knowledge of Torah (and apparently incurred no opprobrium for their accomplishments), including the following:

- R. Shlomo Luria (the Maharshal) records a tradition that an ancestor of his named Rebbetzin Miriam ran a *yeshivah* for a number of years and delivered lectures in *halachah* to "outstanding young men" (*Shut. Maharshal* note to #29).
- R. Yosef Yozfa Falk relates that his mother, Rebbetzin Baila, the wife of R. Yehoshua Falk Katz (the author of the *Perishah* / *Derishah* and *Sema*), was well versed in *chumash* with Rashi and other commentaries, and knew the *halachos* pertinent to women, including the laws of family purity, virtually as well as a *halachic* decisor (Introduction to the *Perishah* / *Derishah*).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. My opposite caused me.
2. I am for peace.
3. I am not for day eight.
4. I am for Pinchas.

#2 WHO AM I?

1. I come monthly.
2. I am special for women.
3. I am not a head.
4. I can be 17, 18, 19, 20 or 21 times per year.

Last Week's Answers

#1 Ananei Hakavod (Clouds of Glory) (The Sukkah is for us, The attack came upon our departure, We were for Aharon, We were then for Moshe.)

#2 Balak ben Tzipor (My father did not fly, I ruled a nation I did not belong to, I am not a block, I feared B'nei Yisrael.)

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An in-depth weekly exploration of a theme associated with the coming week's parshah,

Presented by Rabbi Yitzhak Grossman

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